

STEPS TOWARDS MATURITY

SAEED RASHID

RESEARCH AND DEVELOPMENT CELL,
MILITARY COLLEGE, JHELUM.

STEPS TOWARDS MATURITY

SAEED RASHID
Department of English,
Military College, Jhelum.

PUBLISHED BY :
RESEARCH AND DEVELOPMENT CELL,
MILITARY COLLEGE, JHELUM.

Printed at
ZARREEN ART PRESS
61 Railway Koad,
Lahore

CONTENTS

		Page
	Preface	iii
	Introduction	1
	Part I	
1.	Dialogue with Yourself	3
2.	Wants and Needs	6
3.	Basic Human Needs	10
4.	Dependency Patterns	14
5.	Self-devaluation	17
6.	Inter-personal Relationship—I ...	20
7.	To Strive, to Seek, to Find and Not to Yield (*Tennyson*)	23
8.	In Search of Values	26
9.	Direction or Drift	31
10.	The Curse of Cheating	33
11.	The Need for Significant Learning ...	35
12.	Attitudes—Assets or Liabilities ...	39
13.	Personality Development	42
14.	Readjusting Habits	51

		Page
15.	Inter-personal Relationship—II ...	56
16.	Inter-personal Relationship—III ...	61
17.	The Question of I.Q.	66
18.	Learning to Learn	69
19.	In Pursuit of Happiness	74
20.	Avoiding Depression	76
21.	Conquest of Success	78
22.	Beyond the Youthful Years	81

Part II

23.	Your Rivals and You	87
24.	The Ability to Respond	96
25.	Discipline and Freedom	100

PREFACE

The Research and Development Cell of the College was established to study the problems of the student community of the age group ranging between 12 to 18 years. *Steps Towards Maturity*, written by Mr Saeed Rashid, is, as it should be, the first step towards that end. The College aims at imparting total education covering maximum aspects of a student's personality. An adolescent who finds himself standing at the cross-roads of life very much needs timely advice, direction, guidance and counselling to enable him to make correct decisions and move ahead on road to progress with conviction, courage and confidence.

The practical utility of the book is ensured by the direct, simple and forceful treatment of the subject. The style is intimate. The stuff is presented in a manner that a boy of just an average ability should also be able to assimilate it quickly. As a member of corporate life of a residential institution, the student is not only required to develop individual accomplishments of conduct but also has to learn the art of acquitting himself well in inter-personal relationships. The manner in which the subject

has been covered by the author reveals the depth of his understanding of the peculiar problems of the students with whom he has been in contact for more than two decades. His first hand personal experience of the life at the College appears to be his greatest qualification for producing a work of this nature.

I have every reason to believe that this little book will certainly go a long way in contributing to the development of the character of the reader for whom it is written and motivate him to build up a purposeful career in the service of the Army. As such it will also make him fit for the life's struggle in general.

Sarai Alamgir,
22 November, 1975.

Col M. ZAHURUL HAQ
Commandant
Military College, Jhelum

Part I

سلمان

SALMAN SALEEM

PRESENTS

INTRODUCTION

The assumption in offering this Orientation Course to the entering college students is that mental and social maturity is an educational objective of prime socio-economic importance which will not be fully attained simply by going through the prescribed curricula. Hence deliberate and concerted efforts have to be made to help the young people gain maturity so that their ability to respond to complex intellectual challenges and stressful social demands correspondingly increases to a considerable extent. 'Ripeness is all'. But it has to be assiduously cultivated.

Steps Towards Maturity is a modest poineering attempt to meet that need. Its companion volume is, *From School To College*, which is being produced separately. Along with these, two other brochures, entitled *A Course In Thinking* and *Learning To Learn* might also be profitably studied.

This Course is in fact a part of a Research Programme devised to re-inforce the Semester System recently introduced in a big way in the Military College, Jhelum a public-school-type institution. Some of these talks have actually been given to the entering 1st year students in the course of a two-week course —*Introduction To College Life*, and the response was most encouraging. In the context of the New

Education Policy sponsored in 1972, this sort of course should go a long way in realizing the national objectives in education.

It is neither meant to be a scholarly treatise nor it claims to be an original work. It is the outcome of a life-long labour of love—teaching and guiding promising and enterprising young men for over 25 years. It is a humble contribution to Education and may be taken in that spirit.

However, I am deeply indebted to Dr M. Ajmal whose two most stimulating articles in the Pakistan Times inspired me to indulge in this venture. Lastly I should also like to express my gratitude to Col Zahural Haq, Principal, Military College, Jhelum for writing an encouraging preface to this Course.

I

DIALOGUE WITH YOURSELF

You go on talking to others, to friends and foes; have you ever dared to talk to your "self"? Have you ever had a heart-to-heart talk with your conscience? Have you ever had a frank dialogue with your mind? You so often see the mirror, but have you ever seen the image of your "self" in the mirror? How did you like it? How did you face your "self"?

Knowing oneself is the hard core of mental maturity. But it is not an easy task. First, you have to know the difference between person and personality. You will have to detach yourself from your "self" for self-examination. Cross-questioning your own self, looking deep into your own heart, calls for a lot of courage and determination.

Whenever you feel physically buoyant and mentally peaceful, take a few minutes off, and sit by yourself in a quiet corner. Be alone as far as possible and start interviewing your "self". See if you are satisfied with your goals, your aims and objectives.

Who gave you these? Are these your own goals or has somebody else planted them on you? Do your aims inspire you? Do you think your aims and capacities match? Have you any idea of your specific talents? Is your chosen career in line with your talents?

Each one who is born in whatever position he may be, has to make his own contribution, however humble, to better the world. How will you make your contribution so that when you leave it, you leave it slightly better than what you found it.

What are your assets and your liabilities? Nobody is ever without some liabilities. But nature does compensate. If it takes away something, it does give you something else. Do you really believe in this Law of Compensation? Are you determined to make the most of your assets and still more determined not to get disheartened by your handicaps, but convert them too, to your advantage?

Do you feel satisfied with your attitudes and values. What is the area of your dissatisfaction—values or conduct or behaviour? Do you ever condemn yourself? Does your conscience ever prick you and for what? Do you ever want to punish yourself and for what? Do you respect yourself and have you a high regard for your personality? Do you pay compliments to yourself and for what?

What is your social image? Do people like you and for what? Do your seniors respect you and why? Are you erratic or moody or are you known for your

set behaviour and principles? Can your friends push you around if they so choose or are you capable of saying 'no' to your cronies when it comes to that. Apart from morals, what are your personal habits and manners like? Are you sophisticated or boorish?

How about your equation with the college? Do you have a sense of gratitude to it, its teachers and all those who look after your welfare and well-being directly or indirectly? Are your ideas your own? If not, where do you take your opinions from? Do others do the thinking for you or have you started thinking independently?

Have you a sense of commitment to the country and what evidence is there in your daily life to show that? What are your religious beliefs and the state of your faith? Have you nagging doubts or firm convictions?

It will do you good if you have periodic dialogues like this with your Self.

2

WANTS AND NEEDS

Most of us do not always want what we need and we do not always need what we want. Needs are different from wants. Some of us even do not know the difference between the two.

A child may ignore it, a boy may not always care about it, but a college student has got to know the difference between the two and ought to have a clear idea of his needs and wants and their respective value.

As a young man, a college student may *want* plenty of glamorous clothes, a lot of fun and frolic, excitement, unending amusement. He may *want* total freedom ; but does he really *need* all these?

What are his needs ? Freedom or discipline ? Fun or work ? Good clothes or good books, movies or studies ? Sensuous pleasures or a career-oriented self-control ? His needs are obviously different.

College students *want* diplomas and degrees, but what they *need* is good education. Young men may *want* more money, more power, a commission or a

career but they *need* a creative happy life. People *want* slogans, but they need dedication and hard work. Education is a right, but how is it so that people do not fight for it? Why is it that students do not want better teaching, stiffer papers, higher pass-marks?

Why is it so that children, boys, cadets, students and people, by and large, do not usually want what they really need and suffer in the long run for making this wrong choice?

The answer lies in the nature of wants and needs. Wants are physical in nature. They are immediate. They give you immediate pleasure and instant satisfaction. But needs concern your long range goals, distant and more lasting satisfactions and the real good of an individual or a nation. Not only an individual, even a whole nation may blunder in making the choice. A nation may want more consumer goods whereas it needs capital goods. A nation may go crazy over higher standard of living without attempting to raise the level of productivity to a corresponding degree.

Wants have a physical or instinctive basis. Their urge is a matter of feeling. They concern the animal, the primitive part of our being. In this sense wants are natural.

Needs are a different category. They are not natural. They are a later development. They are acquired. Their consciousness presumes a certain degree of education, mental maturity and insight.

How can we recognise a want from a need, knowing a want is no problem? All living beings have wants whether animals or human beings. They feel them. Their heart tells them : "Have this, have that, want this, want that". It is implanted in their nature. But needs involve some measure of mature thinking about the future, an ability to foresee distant but worthwhile goals. Needs are called needs because they really fulfil our basic not necessarily immediate requirements.

Parents know what the real needs of a child are, just as the teachers know the real needs of students and true leaders know the genuine needs of a nation. People may want this or that, but a leader's leadership lies in his ability to make them want what they really need.

Real education develops the mind so that the pupils themselves start formulating clearly and correctly their needs and wants. On the other hand, religion tells us straightaway what our basic wants and needs are..

Man's success depends on his ability to distinguish between wants and needs and attaching more importance to the later, rather than the former. The question of needs goes with the level of progress and advancement: the lower the level, the lesser the hankering after needs and vice versa.

If you desire higher and better things in life, you have to be very conscious of this distinction between

wants and needs. At every step, you have to make this choice and this is not easy. It calls for constant awareness of ultimate ends and objectives and for maturity of outlook which strikes a balance between wants and needs and assigns due weightage to each.

3

BASIC HUMAN NEEDS

What are the basic human needs ? On the physical plane, they are food, clothing and shelter. On the physiological plane, the comparable requirements are hunger, thirst, rest etc. On the psychological plane, the chief human needs requiring satisfaction as a prerequisite for creative normal living, are :

(a) Security
(b) Adventure
(c) Recognition
(d) Responsibility

Security requires not more freedom from want, but acceptance by the group whose affection, approval or admiration are necessary to wholesome growth of an individual.

Frustration of the need to give and to receive affection in the first few months of one's life has been found to be associated with delinquent behaviour in later years. In other words lack of interest and affection on the part of parents or teachers has been

noticed by psychologists to transform apparently normal boys into unhappy and over-anxious nervous beings.

A sense of security seems to be strengthened also by experiences of orderly living. It is important that personal relationships should be such that there is a deep awareness of acceptance and affection. Environment should be such that budding confidence is not stifled by capricious inconsistencies and tyrannies.

After security, comes the need for adventure: the urge towards fresh things, fresh interests, fresh knowledge. The need for opportunities of growth should be met in varying ways at different stages of development. At the school and college level, these needs are met by hobbies, sports, outward-bound activities, by leisure pursuits of various kinds and also by adventure of ideas.

A third human need is personal independence and recognition through assignment of responsibility of one kind or the other. A young man in his late teens needs responsibility as badly as security. It gives him a sense of importance, courage and confidence in himself. It helps him to discover himself the hidden possibilities of his personality. Moreover, it helps him in the process of social maturing, which is a positive gain.

The need for recognition as an independent entity in the group is generally expressed through acts which are accepted by the group as proofs of in-

dependence or maturity (or becoming a senior) but may run counter to the expectations and demands of the institution which may lable them as indications of indiscipline. Boys when they want recognition or acceptance, would resort to any device to gain it. If elders or teachers do not like these devices, they should provide alternative devices which they approve of (e.g. Prefectorial system, sports and games, and extra-curricular activities which are intended to afford opportunities to the boys to gain recognition through desirable channels).

Security, adventure, responsibility, recognition—all these are basic human needs. Young people need them more at this juncture of their life. Parents and teachers have to meet these needs and pupils themselves have to co-operate with them in a proper manner. Other things being equal, their proper satisfaction or frustration is mainly responsible for satisfactory or unsatisfactory state of social relationships especially in a group of adolescents.

In a residential institution, students, especially the young ones of fresh entries suffer from anxieties resulting from premature exposure to unthinking aggressiveness of the seniors and of some bullies of theirown entry. Nagging anxieties may give birth to an acute sense of insecurity, particularly in the absence of a sense of protection arising from a knowledge of the love of even one important adult. Association with a mature Housemaster or a Tutor along with other advantages, provides this much-needed feeling of security. The advantage of the best material and

physical facilities may be nullified by the loss of fundamental emotional satisfactions.

Unresponsive, timid, sulky or anti-social and over-critical boys are a victim of defective social relationships and personal frustrations. On the other hand, those who feel emotionally secure make the most of their educational opportunities, develop greater range of interests and by shouldering responsibility in one form or the other, have a fuller share of recognition and success. This enables them to withstand better the storms and stress of practical life and show greater resistance to temptations.

A balanced satisfaction of the primary human needs of acceptance, varied experience, social recognition and security, is as pivotal, if not more, as the basic physical and material requirements and facilities for normal academic pursuits.

4

DEPENDENCY PATTERNS

Young people need psychological independence. It means that you think for yourself, reason out yourself, make your own hard decisions however unpopular, and stand by them until you change your thinking in the light of fresh evidence brought to your notice. Judged by this standard, most young people and even many old people hardly ever attain psychological independence. As they grow up they shift their dependence from their elders, teachers and social conventions to dependence on the behaviour patterns of their peers. While tending to disobey or defy their parents and elders they most sheepishly yield to the pressure group of their own age. They are apt to disregard established social traditions, but follow slavishly the conventions of pop culture, which they mistakenly regard as the hallmark of their independence.

Trying to meet the expectations of others in order to be accepted by them, creates a compulsion to act in certain ways which limits your own ability to express yourself fully. This is a pathetic case of de-

pendence and herd mentality. More often than not, students indulge in indiscipline not because they themselves want to do so but simply to meet the expectations of others and win their acceptance. Another sort of dependency is indicated by over-sensitiveness to the non-verbal and often unconscious attitudes of criticism, hostility or rejection by others. If you find yourself reacting to real or imagined slights, do not argue with people over your impressions. Accusing others of ill-will or lack of interest in you, may frustrate you, create inner conflict and provoke the very response that you anticipate or wish to avoid.

Similarly curb any inclination to respond to sarcasm or subtle satire in kind. Acknowledge that everyone has a right to think for himself and even criticize others within limits. Remember that people talk about others mostly casually, just to let off or steam off or add to the spice of life so as to get a relief from their own stresses and strains. You just serve as a scapegoat. It would not do you any serious harm if you just stop caring too much about malicious criticism by others. And at the same time do not nurse any malice yourself. Just maintain an imperturbed attitude and try to put a generous interpretation about others' actions and words.

Also judge candidly whether you usually are willing to shoulder all sorts of burdens? Are you easily approachable. Do others feel no hesitancy while imposing unreasonable demands on you? Do you allow friends to waste your time, disturb your study schedule and compel you to do things you do

not approve of? These are also various facets of dependency patterns.

Of course, it is good to oblige others occasionally, but do not give up your freedom of choice and do not worry about refusing requests that seem to be unreasonable. Whatever favours you do, do them willingly, of your own free will, and not because you did not have the courage to say 'no' when it was intended.

5

SELF-DEVALUATION

Value is essentially of two kinds—intrinsic and extrinsic.

Each individual is born with vast potentialities of growth. This is his intrinsic value. Extrinsic value is external. It is the value or extent of growth that the social environment allows him to achieve.

An urge to expand, to grow, to mature is there in every human being. Most of us are always vaguely conscious of it. But a vague urge is not enough. Only deeper awareness of one's instrinsic value can lead to a richer unfolding. How to bring it about ? How to make actual, one's latent powers? How to release one's creative passions, the inner urge to do so ? Any education worth the name should precisely do exactly this. The word education literally means 'to draw out', to make people to exploit their latent potentialities and actualize their intrinsic value. Education does not exist in vacuum. It is a part of the total environment which determines what extrinsic value is assigned to individuals. Are they valued as individuals or

as a group? Is their extrinsic value allowed to blossom or not? Certain environment may ruthlessly try to degrade an individual's growth to the level of a beast of burden or a robot.

Take the example of a normal child. He is rich in latent powers. But an unthinking teacher or a parent declares him to be stupid and dull. This premature judgement will definitely damage the intrinsic value of the child. This labelling will devalue him. This is likely to leave a parmanent mark on the child's mind. Unconsciously accepting this verdict he will begin to view himself as stupid and useless. In the course of time he will become so.

Sometimes this self-derogatory image becomes so fixed that any external initiative to change it is resisted by him. Perhaps he starts accepting this image, even nurturing it with a malicious glee.

A tragedy seems to be haunting our people in the wake of the colonial rule that ended politically in 1947. It has left behind a feeling of devaluation, an inferiority complex in the colonized people. We suffer from it almost en masse. The urge to expand, to grow, to create and to actualize our latent potential, seems to have left us.

Our self-devaluation is reflected in our social life, in our attitudes and values, aims and ideals. Colonial institutions persist unchanged. Nowhere has devaluation produced more unfortunate results than in education. If a teacher does not make creative con-

tribution, he does not uphold values, or feels afraid of developing a passion for his subject, he in effect devalues himself.

Similarly a student who shuns books and classes is also a victim of self-devaluation. He may complain that the books are dull and dreary. He may pay no heed to his teachers saying their lectures are boring. He conveniently forgets that the struggle for life has its dull and insipid moments, as well as thrilling moments. The boring moments can become satisfying only when they are viewed in the meaningful context of the overall situation.

Such students (and there is no dearth of them) are not aware of their intrinsic value. They devalue themselves and seem to enjoy it. They stifle the urge to expand, to grow, to create and to mature. Some go to the extent of resisting any external inducement to change them which is worse.

Self-devaluation saps confidence in oneself, which leads to a tendency to shirk responsibility. If students were aware of their intrinsic value, they would criticize low standards of education, mass failures in examinations and clamour for better teachers, better results, better libraries and demand more and better playing fields and more opportunities for extra-academic activities and vehemently condemn indiscipline on the campus.

Every destructive power is self-destructive. Self-devaluation eventually results in self-destruction, though it creeps in imperceptibly.

6

INTER-PERSONAL RELATIONSHIP—I

For the happiness of those who are around you, of those who are intimately connected with you and even for your own happiness and success in life, you have to be very mindful of what is called in modern psychology, 'inter-personal relationship'—the art of getting on with people. Do you attract people or do you repel them? Do you like others too or do you like yourself and none else? Man is a social animal. You are rarely alone. How others react to you (barring abnormal cases) will depend largely how you react to them. Is your personality outward-bound or inward-bound? Do you enjoy going out of your own shell or are you an egoist giving all importance to yourself and that too all the time?

There are your parents at home, elder and younger brothers and sisters too, there are teachers and seniors, there are juniors and subordinates, and there are friends and strangers. Are you trying to develop maturer relationships with all these categories of people? Do your parents feel satisfied with your

sense of responsibility ? Do you still pester them with unreasonable demands? Do you still annoy them with casual attitude as you did when you were in the last term of high school ? What about your sisters and younger brothers ? Are they now relieved to find you more considerate and less demanding than before? Your teachers too have normal emotions though they may appear to you less emotional. They also need love, respect, appreciation, consideration, as much as you do, though in a different form. Are you growing more considerate in your attitudes towards them than before ? You expect the staff to take interest in you, to make small and big sacrifices for you, you want them to teach you better. Do you pay extra regards to them and try to learn better so that they teach you better ? It is unfair to expect everything in return for nothing. Are you getting over that childish habit in your social relationship with your parents, relatives and teachers ?

How are the persons in your own age-group— friends, class-fellows and course-mates, responding to you now ? Do they like you and respect you ? Do they depend on you and have faith in you ? Do they appreciate your integrity ? Are you noted for fair play ? Will they choose you as their partner in game? Are you well-known amongst them for your helpful attitudes ?

How about your seniors ? Do they show any special regard for you ? Do they respect your judgement ? Do they take pains to keep up your prestige ?

In turn, do you try to understand their point of view, to show faith in their judgement even if it hurts you personally for the time being? Are your seniors satisfied with you on the score of loyalty? Are you gaining confidence to disagree politely where necessary?

And lastly, do your juniors and subordinates feel secure under you? Do they have faith in your fair play and genuine respect for you? Do they like you for your sympathetic dealings or do they fear your moods?

These are vital questions. In the light of your candid answers you can test the state of your interpersonal relationships yourself.

7

TO STRIVE, TO SEEK, TO FIND AND NOT TO YIELD (*Tennyson*)

Change is the great law of life. Human beings go on changing all the time in all respects throughout their life. But mid-teens is the time of most significant changes in a young man's life. He changes physiologically. Puberty sets in. Prominent physical changes occur. He gains weight, height and starts growing hair on his chin. He changes psychologically too. New emotions, new interests and new desires, new ambitions emerge and make themselves felt strongly. And the whole climate of social expectations undergoes a drastic change. As a boy, he could be excused for being care-free or casual. His mischiefs could be affectionately tolerated and lapses gently ignored, if not condoned. He could get away with anything. That was his privilege for being young and immature. "Forgive him, he is just a boy, immature, inexperienced", that would be the comment that would come to his rescue whenever he flopped in whatever situation. But not so in mid-teens. Now much more is demanded of him on the social

plane. "Behave! You are no more a mere boy. Be your age, young man! Mind your steps, look up and ahead and make something out of yourself. Think of your future. Carve out a career. Be mature, for God's sake, you irresponsible chap!" These are the usual comments flung at a young man day in and day out, by parents, relatives and by the teachers.

All this starts happening towards the end of your high school year and gains momentum as soon as you have finished with the matric examination. One fine morning the result is out and your passing the examination marks the formal end of your boyhood. Now you are going to be a collegiate, a young man at the door-step of manhood with new challanges, new responsibilities, new hopes and new fears—yes, new fears! Joining the college in the first year Arts or Science is just not moving up from a lower to higher class as you did when you were promoted from class IX to class X. College education is entirely a different matter even at the Intermediate level. Academic standards are incomparably high. The quality and quantity of courses is different and so are the objectives, the approaches, their methods of teaching as well as the technique of learning. Moreover the college presents a new world. It will provide you with unique opportunities for self-development, self-fulfilment, social, mental and emotional maturity, and last but not the least, for carving out a career which carries with it the prestige and honour.

So young men, you are so many Sindbads, poised

for embarking on a voyage of discovery. If the re-wards are high, so are the risks. The sea is rough, the tides high and the storm is brewing. But thank God, your sails are intact. Take the oars and go ahead, "to strive, to seek, to find and not to yield."



IN SEARCH OF VALUES

Values tend to guide our lives, give an individual that quality which we call character. Values make the most significant watershed between human beings and animals. The development of values is an important phase of human development We are endlessly engaged in creating values, but not necessarily the same values or equally worthwhile values. The difference between one person and another, between one social group and another, mainly lies in the kind of values each is striving to create. The quality of values determines the quality of life.

What precisely do we mean by values? Are attitudes, values? Are beliefs, values? Are habits, values? Do likes and dislikes or opinions and views have the status of values? Do hobbies and interests tend to show up as values? Can the family take the status of a value? Can a work or profession, say, soldiering assume the status of value? Is punctuality a value? Can a particular religious or political faith be regarded as a value? Is money-making a value?

How do we acquire values? What is valuing?

How is a value determined? What is a value and how do we determine or acquire it?

These are some of the pertinent questions. Let us examine them. First the first questions. Let us take the first question—what is a value? Instinctive responses—love, hate, searching, fight, fear etc are not values. Actions done perforce under laws and regulations are not regarded as values either. Values involve choices. Life is a stream of situations. Sometimes some choices are open to us, at other times alternative courses of action are available. As and when we are confronted with multiple choices we ponder over them, weigh up the alternatives, consider the possible courses of response and reject some and cherish some as most satisfying We repeat the same sequence of response in similar situations; we prize it, value it, pay for it, sacrifice for it. It becomes a part of our self, of our character. This is a value. A value is a fixed standard or a criterion, and a set measure of judgement. It is a deliberate intellectual process. It involves searching, exploring and discovering, with one discovery leading to another. Values form a pattern, a system and an organization. Most of our standards of judgement or behaviour are handed down to us by our community, family, religious faith etc. Conventions, customs, traditions and beliefs are not strictly speaking values. A value is the outcome of valuing, evaluating, choosing freely and proudly, and is highly prized. There are many attitudes, opinions, ideas, purposes, and interests that have not reached the status of value. It is for this

reason that actually we have far fewer values than we think we have.

Development of values is the most important outcome of education. Social life is not possible without values, good or bad, worthy or unworthy, wholesome or unwholesome. You have to make your choice day and night in big things and in small things, in the examination halls, on the sports ground, in the House and in the class-rooms, in fact everywhere. You have to go about the business of life holding some yardstick in your hand. If you have consciously chosen your yardsticks, this is your system or pattern of values.

Do not mistake momentary or transitory, fluctuating attitudes or modes of behaviour for values. A five-point test to determine whether an attitude is a value or not is given below:

1. There must be some pattern or repetition of pattern before it is taken as a value.

2. If one has the attitude or inclination to carry out a certain action, but does not prize it rather holds it in low esteem, it will not be called a value.

3. There must be merging up of alternatives, reflection and appraisal.

4. There must be affirmation or acceptance. If a value is attributed to anyone, there should be no evasion, rejection or denial.

5. Values must be related to life's activities. We have to see whether a particular value has made any significant penetration into the life activities of the person.

رگوں میں ڈورتے پھرنے کے ہم نہیں قائل
جو آنکھ ہی سے نہ ٹپکا تو پھر لہو کیا ہے

It has to drop from the eyes; merely circulating in the veins is no proof of its existence.

A value is a force. It wants to express itself. We have to see how it affects one's life For instance, if we have to ascertain whether love of learning is a value with anyone or not, we should ask these questions:

Has he changed his life-style? Does he choose his friends with this consideration in mind? How much time and energy and attention does he devote to academic versus extra-academic activities? Does he organize his time and energies and other resources in some manner at all which shows real concern for learning? How does he spend his week-ends? Does he spend some pocket money too on academic pursuits e.g. buying a literary magazine, a non-course book or even a newspaper? Does he resent intrusion in his lectures, preps, practicals etc? Does he hate cheating in examination? A value entails sacrifices which are willingly given and enjoyed.

Without this integration into life, without something more than words alone, an attitude or utter-

ance can hardly be called a value.

What values do you hold which can stand up to this five-point test?

As quoted earlier, values tend to give an individual that quality which we call character. Discipline is useless if it is not a value with the person who is under discipline. Even faith and moral habits are ineffective if they have not attained the value-status.

Value-forming starts early in life. Children catch their moral, social and religious attitudes from the environment, their same age-group, parents, school, community etc. But real assessment starts in later teens and goes on with mental maturity.

If you are aiming at a purposeful, integrated, challenging and eventually an honourable and happy life, develop a set of values.

9

DIRECTION OR DRIFT

Most college students have no sense of direction. They are adrift and half-consciously take their drift for direction. They have a hazy idea that being in college itself will do the trick and they will be successful. What success involves and how this magic-stone will work they have no notion. Those who are 'Y' cadets already selected by the ISSB or are due for selection in course of time, generally entertain the mistaken idea that the selection is or was the only problem. Once it is got over, all is well for ever. Selection only means that you are in the team now, but you have yet to play your innings—your score depends on how much practice you do in your pre-match days.

Drift is not direction. Aimless floating of something on the surface of water is called drift. Drift does involve movement, but not a planned, directed movement. Drift is controlled by waves, not by the thing itself. Direction implies movement towards a pre-fixed goal or destination; it involves planning and thinking about the target. Therefore never mis-

take drift for direction. As cadet you should be clear in your mind as to what you are going to do with your commission. A commission is a means to an end, but what is the end? Keeping in view your ideals and ambitions, you have to chalk out your line of action over the next 25 years or so. This is sense of direction. Once you have it, it will act as a navigator and your flight will be straight and safe In day-to-day life, you will be moving about smoothly, as there will be no conflict in your mind as to what to do and what not to do. There would not be any confusion in behaviour and conduct either. Drift is actually and potentially dangerous, direction spells safety and promise.

10

THE QUESTION OF CHEATING

Let us go to the roots of this vexed question. You are college students—maturing adults. You must know if something is good why it is good and if bad why it is so. At the outset of higher education if not earlier, you had better go into this question of cheating in examinations and be clear in your mind about its pros and cons. Your attitude towards cheating will definitely influence your attitudes towards studies. In fact, all aspects of your college life will be affected in varying degrees by this attitude.

Why do people cheat? Why do students cheat? What are the underlying reasons for cheating? Will all students certainly cheat if they get a chance? If some do not cheat, even if they have the chance, why do they not? If nobody stops them from cheating, what inner force does so? Do you believe in moral values, in honour, in honesty or consider them all useless? The student who cheats has presumably certain reasons for doing so. Will the same boy like it if for some reasons the examiner also cheats while marking the answer books of examinees?

What are the character traits of those who tend to cheat? Are they hard working, reliable and responsible? Would you like to see a friend who habitually cheats to be commissioned in the Army and feel it safe to serve with or under him? Anyone can cheat in tests, but can any one really cheat in learning, or in life? A wit said, "Like matter, actions are indestructible; good actions as well as bad actions have an endless chain of reactions". Do you agree? There are short-term advantages and there are long-term advantages. Why do so many people prefer the former to the latter? Is there any real harm in being honest, hardworking, dutiful and responsible; in one word, in being a gentleman, a practising Muslim? It is said it does not pay Does not pay, in what sense? How many persons do you know who have suffered in their personal or professional life due to their honesty and integrity?

Children can be excused for behaving impulsively and thoughtlessly for they are immature. But college-going students cannot afford to be creatures of impulse. It is their privilege to scrutinize comparative values and make their own hard decision, however unpopular it may be. That will be a sound measure of mental maturity.

II

THE NEED FOR SIGNIFICANT LEARNING— TO LEARN TO WANT TO KEEP ON LEARNING

Have you ever participated in a sports competition ? How is a winning team in football prepared ? Those who are capable of playing the match and winning it are organized into a team under a captain, and a coach starts coaching them intensively. The players are subjected to a severe regimen. From food to living habits, everything is controlled. Time and energy are expended. Social engagements are sacrificed. Physical strain mounts, but the practice goes on unabated. Nobody minds austerity and hardwork. Nobody objects to rules. None cribs. In fact the harder the practice, the more it is relished. The objective i.e., winning the match, is clearly set. Every member of the team eagerly wants to play the game to the best of his skill. Each one of them wants it, values it and enjoys doing so.

This football learning is an ideal example of effective learning situation. What are its ingredients ?

(a) Every player in the first place keenly wants to play.

(b) Every one values playing.

(c) Every one enjoys playing. It is a very, very satisfying experience for him.

In the language of educational psychology, each player is keenly motivated from within by drives that lead him to intensive and rewarding application to the task he has assigned to himself—football-learning. Learning here examplifies self-drive towards competence in a self-chosen activity with self-satisfying as well as socially approved results. The player chooses to play and willingly undergoes a most exacting regimen because he likes it, values it.

Academic learning demands the same approach. Its ingredients are the same. Wanting to learn, liking to learn, enjoying to learn, are the prerequisites of significant learning. A self-motivating, self-starting, self-propelling eagerness for learning is the hallmark of the process.

Human beings like to do what they value, what satisfies them. Learning is connected with a sense of value. If the student feels that no value or benefits will accrue, his efforts to assimilate a particular piece of learning will lose zest. It is impossible to separate knowledge and values. Knowing and valuing are in reality two facets of learning process.

So the problems of learning are really problems of valuing. Valuing sports is much easier. A direct satisfaction of some basic emotions is involved in it. Valuing learning of natural or social sciences is possible only when this sort of mental activity— learning, is as deeply satisfying to the individual as football playing is to the ardent player. A college student is mature enough to scrutinize his values and readjust them to a new pattern of priorities. It is the duty of community, parents and teachers to see that the young people come to value what is really valuable.

On account of this emotional aspect of learning, the teacher has to concern himslf with how the student feels about what is offered to be learnt. If the feeling is negative, learning will be negligible.

So the student's own interest, his own feeling is the real moving force behind whatever academic learning he carries out in the college. It should therefore be the responsibility of college students to consciously plan their learning efforts and increasingly reduce their dependence on detailed direction. A system in which enhanced responsibility is thrown on the individual student should be encouraged. Besides more individual exploration of intellectual interests and less reliance on detailed supervision from instructors and examining-bodies, more effort ought to be made to appraise for growth resulting from a student's own initiative and to give credit for it.

The Content of Learning: What is to be learnt? What else is required in addition to formal curriculum in which the students are examined?

A wit once observed: "The real education is that which remains after we have forgotten what we have learned." What is forgotten is in fact formal curriculum and what remains is pattern of altered attitudes, values, habits and loyalties which become built-in in the student. This may be called generalised residual learning. If the quality of what remains is poor, it means significant learning has not taken place.

Residual learning should be the nucleus of some life outlook or philosophy which helps to integrate material and spiritual substance in life. It should include a capacity for affection that yields consideration and compassion to human relations, a sense of sharing in social relations to the extent that one assumes some productive degree of civic and economic responsibility and awareness of an example of rectitude or nobility of character that stirs one to emulation. Moreover, this significant residual learning should also include aesthetic, appreciative power without which life will be dull and drab.

12

ATTITUDES—ASSETS OR LIABILITIES

How you approach a problem, how you think about a fact, may be described as your attitude towards that problem or fact. Problems or facts themselves are not easy or difficult; it is your approach or attitude that makes them so. So your attitude is more important than the challenge or situation itself. If you think that you cannot make an extempore speech, well! you would not. If you approach a problem diffidently and allow the nagging fear of losing a battle overcome you, you are sure to lose it. But you lose it first in your mind, in your heart. Battles, they say, are first lost in the minds of the commanders and then on the battle fields. Unfounded fears let you down before the actual contact. Thinking does matter; but feeling decides the swing, this way or that way.

On the other hand, a confident and optimistic thought-pattern can modify or overcome the facts altogether. A new set of attitudes gives a new meaning to the facts. We want you to develop an attitude of confidence and courage, to cultivate faith in your

ability to deliver the goods and to make the grade. You can gain confidence only by exploring your mind, by discovering your potentialities, by taking on in- increasingly difficult tasks, by being up and doing all the time. In the battle of life, fear or diffidence is your most dangerous, hidden enemy. Read this extract from 'Reader's Digest' :

"Everywhere you encounter people who are inwardly afraid, who shrink from life, who suffer from a deep sense of inadequacy and insecurity, who doubt their own powers. Deep within themselves, they mistrust their ability to meet responsibilities or to grasp opportunities. Always they are beset by the vague and sinister fear that something is not going to be quite right. They do not believe that they have it in them to be what they want to be, and so they try to make themselves content with something less than that of which they are capable. Thousands upon thousands go crawling through life on their hands and knees, defeated and afraid. And in most cases such frustration of power is unnecessary. The blows of life, the accumulation of difficulties, the multiplication of problems tend to sap energy and leave you spent and discouraged. In such a condition the true status of your power is often obscured and a person yields to a discouragement that is not justified by the facts".

If you feel defeated and have lost confidence in your ability to win, take stock of your attitudes. Have a look at your thinking patterns. Readjust your style of life. Correct your wayward habits, if any.

Mostly the trouble starts when you do not have positive attitudes towards education and responsibilities. Wrong attitudes to work and discipline in turn generate emotional problems too.

13

PERSONAL MATURITY (PERSONALITY DEVELOPMENT)

Personality does not mature automatically just as a child grows taller every year. Personality does not necessarily mature at the same rate as the body. In many cases it develops at a slower or quicker space. Furthermore, progress towards maturity of personality is never finished. It is hard to understand just what causes a person to behave in a mature way. It does not depend entirely on his chronological age. Becoming older should help, but unless a person uses life's experiences to improve his personality, he can go on and on having birthdays and new experiences without ever becoming a better person.

Maturity is not directly related to a person's intelligence quotient (I.Q.); some brilliant persons act in a childish manner. A person may accumulate facts in his memory or acquire many skills. But these accomplishments may not enhance his ability to exercise good judgement. Education, though certainly important, does not alone develop maturity. Attending

classes in college does not of itself make a person more dependable or more capable of successful, creative living.

Some people make progress towards maturity of personality faster than others. At 21 some are still childlike, whereas others are ready to face life's responsibilities. Although maturity of personality is hard to define. it is easy to recognize in someone else. The greatest difficulty comes in not being able to evaluate properly one's own progress towards maturity. The kind of conduct that we accept for a child is not appropriate for an adult. A child's personality reveals many defects as contrasted with the ideal adult personality We take this for granted and do not expect to place an old head on young shoulders.

As the personality develops, a normal person passes through four major stages : infancy, childhood, adolescence and adulthood. In fortunate cases, these are timed, more or less with the comparable advances in physical development. Thus prior to six years of age, the young personality possesses infantile traits: the school child, up to about twelve, has a personality typical of childhood ; the teen-ager possesses personality features of the stage of adolescence; and beyond the teens the characteristics of the adult personality become apparent.

These stages are not separate. The child does not rise suddenly above his childhood patterns when he becomes an adolescent. There is no particular date, such as marks the completion of high school, when a

teen-ager's personality no longer resembles that of an adolescent.

The stages are progressive, each representing further advance in the same direction. They overlap each other also, so that the older child is already developing qualities of the adolescent and the young adolescent still carries over traits from his childhood. In rare cases a child or a boy seems "old for his age" —that is, he acts in a more mature manner than others of his age. More frequently, however, the personality matures slower than the body. It is common, in fact, for traits typical of adolescence to be carried through middle and later life.

Even traits of childhood and infancy may be carried through into adulthood; what is more, the qualities of personality may fluctuate so that on some occasions a person may act in a more mature manner than others; under stress or in a mood he may regress, for the time being, in the scale of progress.

Characteristics of each of the Four Stages of Personality Development — Stage of Infancy : The outstanding characteristic of the infant's personality is self-centredness. A baby early becomes aware of happenings around him, but he relates them all to himself, not to other people. He thinks in terms of his own hunger, his own thirst, his own desire for amusement and his own feelings. As far as he is concerned, the entire world revolves around him.

A young child is helpless, but he accepts this as a matter of course for he has never been any other way. He gets what he wants by appealing to someone. He accepts help as his right, even to the extent of demanding it by loud crying. As he learns to talk, he tells what he wants, but makes no apology for the inconvenience he may cause to his mother or to others who wait on him.

The infant has sensitive feelings. He laughs easily and cries just as readily. He is capable of anger, both prompt and vigorous. An infant feelings may shift readily from love to hate or from hate to love. He is not capable of reasoning ; therefore his attitudes are dominated by his feelings, which are influenced by the circumstances of the moment. (Some people never go beyond this stage).

Stage of Childhood : The two outstanding characteristics of childhood are indifference to responsibility and a vivid imagination. Perhaps these two characteristics are even related, for when a child lives is a world coloured by imagination, he quite naturally brushes aside the responsibilities of real living. Abundant curiosity and energy is there, but his capacity for understanding is still in the making. He lacks perseverance. He is not yet able to decide how to spend his energies, and therefore is unable to put in sustained effort.

Rather than knowing how he will succeed, he prefers to shift to something else in the hope of finding quicker satisfactions. It is not that a child

deliberately refuses to take responsibility, but rather that in his lack of understanding he does not know how to establish a goal and to direct his efforts accordingly. At this stage of development then, a child's activities must be directed by someone of greater experience. With good guidance he will form habits that will serve him well as he continues to grow up. Without such guidance, his purposes run at loose ends and he is handicapped in his progress.

Another characteristic of the child's personality is the presence of many fears. These fears result from uncertainty combined with easy recourse to imagination. The imagination runs towards superlatives; and when a child is in the grip of fantasy, things are either very attractive or very threatening. The imaginative child who becomes anxious over his place in life, therefore, fears the worst.

Stage of Adolescence: This stage of personality development is characterized by a desire to throw off all restraint and a craving for immediate pleasure. The adolescent's desire for freedom to do as he pleases, rests upon the urge to prove that "I am an adult". It is a reversal of the child's willingness to be directed by someone older and more experienced. The adolescent is reckless and willing to risk a mistake if only he can follow his own inclinations rather than the dictates of others. It is this desire to be free from restraint that underlies the teen-agers' resentment of authority, whether it be at home, at school, at college or in the community. It is this desire for total freedom that prompts youth to throw

caution to the winds, to adopt a dare-devil attitude even though fraught with danger, and to do things that are unusual even when they accomplish no useful purpose.

Closely related to this desire to be on his own, is the tendency to show off and to attract attention by doing something shocking. For this reason, teen-age boys like to follow craziest fashions, oddest hair styles etc etc.

The second characteristic of adolescence, the desire for immediate pleasures, accounts for the restlessness and impulsiveness of the average youth. A person in this stage has not yet developed the qualities of patience and perseverance; hence, he insists on getting what he wants right now. The adolescent spends his father's money pitilessly, for he does not yet realize how much sweat has gone into making it and does not know the value of saving for investment. Distant future is not his concern yet.

Following inclination, he spends his spare time in amusements rather than in preparation for a good degree or a worthy career. Far-sightedness is yet to come.

Adolescence is also characterized by an urge for hero-worship, and they change their heroes also as their personality develops.

Stage of Adulthood : Mature traits do not appear full-blown on twenty-first birthday or any other specific time. Many people pass all the way

through life without ever reaching the full measure of personal maturity. Some carry over certain traits of adolescence, others even in their prime are still handicapped with childhood characteristics and a few carry infantile traits even to the time of old age.

Qualities to be found in a fully mature personality are :

1. Personal courage
2. Self-reliance
3. Control of emotions
4. Ability to decide
5. Respect for proper authority
6. Loyalty
7. Attitude of co-operation
8. Capacity for shouldering responsibility
9. An objective approach to life
10. Satisfaction in one's own role in life
11. Difference for persons and their opinions
12. Patriotism
13. Commitment to the parents and relatives
14. Knack of profiting from mistakes
15. Perseverance toward distant goals
16. Solid sense of moral values
17. *Taqwa* (Abstinence ; Fear of God)
18. Ability to think critically
19. Sense of gratefulness
20. Sense of humour (may or may not be always present).

A teen-ager thus checking by this list will understandably find in himself some of the less desirable

traits characteristic of adolescence. This fact should not discourage him, but rather stimulate him to make concerted efforts to attain a degree of maturity commensurate with his age.

Personality Characteristics Typical of Life's Four Stages :

(i) *Infancy*

1. Self-centred
2. Demanding
3. Sensitive (feelings quickly aroused)
4. Liable to change easily with love and hate
5. Possessive in personal relationship

(ii) *Childhood*

1. Indifferent to responsibility
2. Imaginative
3. Curious
4. Changeable
5. Easily discouraged
6. Fearful

(iii) *Adolescence*

1. Resistant to restraint
2. Pleasure hungry
3. Reckless
4. Resentful of authority
5. Desirous of attention
6. Impulsive
7. Restless
8. Sex conscious

(iv) *Adulthood (ideal)*

1. Courageous and resolute
2. Emotionally stable
3. Loyal with a sense of commitment
4. Responsible
5. Respectful
6. Capable of critical thinking and self-evaluation
7. Sense of values
8. Co-operative and sympathetic

14

RE-ADJUSTING HABITS

Character reformation of living style involves replacement or readjustment of habits. Habits are said to be second nature. According to a general, "habits are ten times nature." Habits are formidable things – not easy to displace or replace. Rejecting them does not help. Wishing to dislodge them would not do. One becomes a helpless toy in the hands of one's own entrenched habits. Personality splits, conflict results and unhappiness overtakes a person in the clutches of bad habits. Self-confidence is undermined and academic, social or moral problems accumulate on account of one's inability to get rid of undesirable habits. However, habits can be harnessed. There is no cause for despair if you only use the correct technique.

Nature of Habits : A habit is not a matter of knowledge. Knowing good from bad would not do :

(a) *Habits have a physical basis* : Habits are due to pathways running through nerve centres. Each repetition deepens

the pathway. Each subsequent repetition makes it further easier until it becomes automatic. There is nervous compulsion to repeat it without your thinking about it or wanting it.

(b) *Some habits have a psychological basis* : You may not like them in your sober moments, you may even condemn them in day light, but it is possible that unconsciously they may be linked with your mental conflicts, anxieties, obsessions, fears or perversions. Smoking, gambling, stealing, drinking, day-dreaming, vagrancy, vandalism, wilful defiance of discipline, may harden into habits for psychological reasons. In that case psychological approach is needed to tackle the undesirable patterns of habits.

(c) *Habits may have a chemical basis* : If one gets used to introducing into one's body through eating, drinking, puffing or injecting substances that bring about chemical changes in one's blood stream, this sort of habit will be the hardest to counteract. Once this stage is reached, nothing short of clinical treatment will do. All forms of tobacco, codeine, nicotine, alcoholic preparations and all so-called sedative drugs have a strong habit-formative tendency. They get assimilated straight into the blood and directly affect the nervous

system. Their excessive use poses grave dangers to health, character and efficiency. The period below twenty is the proper time to make required adjustment in one's habit patterns.

How best to effect changes in habits is the crucial question. William James, the father of modern psychology, in his monumental work, *Psychology* has suggested the following approach :

In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible.

Accumulate all possible circumstances which shall reinforce the right motives, put yourself assiduously in conditions that encourage the new way, make engagements incompatible with the old, take a public pledge if the case allows, in short, envelop your resolution with every aid you know. This will give your beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might, and every day during which a break-down is postponed adds to the chances of its not occuring at all. The second maxim : Never suffer an exception to occur, till the new habit is securely rooted in your life.

Each lapse is like letting fall of a ball of string which one is carefully winding up ; a single slip undoes more than a great many turns will wind again.

So do not let a lapse happen. Continuity of training is the great means of making the nervous act infallibly right.

A third maxim is : Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may exercise in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of producing motor-effects that resolves and aspirations communicate the new set to the brain.

Eventually readjusting of habits turns out to be a problem of will, will-power. If you have a strong will, you can effect the change better. But unfortunately most bad habits tend to weaken this very power—the nerves you are going to use to mend the habits. So you start moving in a vicious circle, weak will not being able to break the habit, and the habit in turn further weakening the nerves—the will, and so it goes on. So you had better strengthen your will-power as well.

Will-power is partly a matter of nerves also. Have a look at your health, nutrition, sleep, rest, exercise schedule. See that you do not worry too much or do not subject yourself to constant strain or stress. Take a self-directed course in strengthening the will-power. One useful tip is : Everyday deliberately do or avoid doing small acts which are normal, which you are used to doing or to not doing. By repeating this exercise, you will be strengthening your will-power and gain confidence.

Lastly it may be noted that habits are channels of nervous energy, so while attempting to readjust, provide all alternative channels also. Replace the unwanted habit with the wanted one. If you want to stop doing something, start doing something else in its place. Vacuum is not possible.

New habits require new surroundings, new programmes, new activities, new interests and new friends also. You will have strengthened the old habits for not taking proper care.

15

INTER-PERSONAL RELATIONSHIP—II

How to improve in inter-personal relationship ? How to establish stable social relations ? How to grow in social maturity ? Remember, there is always some room for further growth and improvement in everything.

Inter-personal relationship is a very personal affair. Each one of us has to strike one's own norm in view of one's weaknesses and strengths. It is an art and not a skill, so no hard and fast rules can be given. However, the following points might be of some help :

1. High I.Q., good looks and superior talents or achievements are in no way essential ingredients for forging maturer inter-personal communication. They may help, but experience has shown that more often than not, these are a hindrance rather than a help. (Bright, handsome, smart, talented and high achievers are not always good at stable social relationships).

2. Your temper and temperament, two innate characteristics seem to have something to do with it.

Sharp, mercurial, hyper-excitable temper is a drag. So is moodiness. Temperament is of two broad types:

(a) Extrovert
(b) Introvert

Extroverts like meeting people, enjoy making friends, relish company, are confident, talkative, sporty, go-getting and pushing. They are better adapted to meet challenges and normally do better in inter-personal contacts. Their impact is tremendous. Their first impression is terrific. They steal the show in a gathering. They may not be really very stable or mature in their social communication but for sometime they impress the on-lookers immensely. Their salesmanship is sometimes mistaken for maturity.

Introverts are just the opposite. They are shy, do not like meeting people especially in gatherings, do not enjoy the limelight. They shrink from social performance, tend to be timid and tongue-tied. Because they are withdrawing, reticent, uncommunicative and awkward before others, they appear to be poor in inter-personal relationships. Their reticence is mistaken for lack of concern and interest or coldness, which is not always the case. A quiet, shy type of person can be kind, sympathetic, unselfish, dependable and truly loyal and may make a very good friend for life. So being an extrovert is no guarantee for mature inter-personal relationships and being an introvert is no bar to it.

But you have to know the pattern of your own

temperament and that of the person with whom you are in social communication. This realization will facilitate adjustment and you will be able to make amends in your own make-up and be able to give allowance to others who may happen to suffer from the difficulties of temper or temperament.

Personal Values and Attitudes: For establishing stable and mature inter-personal relationships, personal values and attitudes matter most. Values and attitudes are not innate entities or born traits. These are acquired and can be corrected if found faulty.

Values which from the warp and woof of mature relationships are :

(a) Respect for humanity
(b) Benevolence
(c) Sense of sacrifice
(d) Gratefulness or Gratitude

In the first place, you have to incorporate in your life-image, a genuine respect for all human beings, big or small, humble or high. As creatures of Almighty Allah, they are as good as you are, being members of the vast family of mankind. So you have to be respectful, kind and considerate to them wherever they happen to be in the structure of the Family.

Values of benevolence, sacrifice and gratitude will ensure your mature communication with parents, relations, teachers, superiors, juniors, subordinates

and friends and foes. These are the qualities and traits the cultivation of which has been enjoined upon all Muslims in the Holy Quran—in fact, in almost all revealed religions and codes of ethics.

From among the attitudes that would help you in getting along at all levels, at least three can be counted as most valuable :

1. *Trust, goodwill and good faith* : Approach people with trust and they would reciprocate, generally with goodwill. Do not suspect others without prior proof. Hearsay is no proof.

2. *Avoiding misunderstanding* : Personal relations are mostly soured by reason a priori. You start from premises not conclusively proved and rush to conclusions. Consequently you begin to hate, dislike, despise people for crimes they never did ; and they may not have a ghost of an idea of what they have been accused of. Do not misread actions, nor misunderstand, nor attribute motives on flimsy grounds. Most unhappiness results from misjudgements and misunderstandings.

3. *Tolerance* : You must develop tolerance of differences of opinion, approach, likes, dislikes and differences of personality pattern. You have to accept your parents, brothers, sisters, teachers, superiors, juniors and subordinates and friends as they are. You are nobody to level down differences inherent in human nature. Accept them along with the assets and liabilities of their personalities, as a whole. The gene-

ral tendency is to accept an asset but to reject the obverse side of that asset, which is liability. Do not be too demanding. Remember, qualities and traits are found in pairs of opposites. You have to choose one in most cases. All the best qualities are rarely concentrated in one person. Give allowance for human weaknesses. Take a charitable view of occasional lapses and failings. We all suffer from them. Confess your own mistakes and ask forgiveness sincerely if you are in the wrong, while extending the same grace to others when they are in your position.

16

INTER-PERSONAL RELATIONSHIP—III

What personal traits are to be cultivated for establishing desirable social relationships in the college? The first item on your list should be honesty. This trait forms the foundation of all good relationships. Honesty requires you to be as much concerned with the other people's interests as with your own. It requires you to admit a mistake rather than bluff your way through in the hope of avoiding embarrassment, People will be attracted to you when you are frank and honest.

This trait comes most commonly into play in the way we make and keep promises. Avoid making careless promises. First make sure that you can fulfil your commitment Then do not forget to carry it out. It is much better not to make a promise than to make one easily and forget just as easily. An honest person guards against making careless statements in conversation. He does not repeat simple gossip; it may not be true. He realizes that a person's reputation might be injured by an unfavourable remark. He is careful to check on the truthfulness of a statement before mak-

ing it. He would prefer to remain silent rather than pass critical remark that might be damaging to someone else.

A second trait helpful to congenial relationship is friendliness. It radiates charm when you smile. By simply relaxing your face in a smile you can ease tension both for yourself and for the person who observes your smile. A smile is reassuring. But friendliness consists of more than smiling; "one may smile and smile and be a villain."

Some people confuse friendliness with humour. Humour is appropriate whenever you and the other person can laugh together. But humour at the expense of other person is apt to strain personal relationship rather than reinforce it. Never try to be clever in order to create a laugh. This attracts attention to yourself and smacks of selfishness and callousness The essence of friendliness is the extent of contribution to another person's interests rather than your own.

An important element in friendliness is optimism. The friendly person looks at the bright side of things. He notices things that please. He mentions unpleasant things only in an effort to make them better.

A third prerequisite for good human relations is helpfulness. Helpfulness is merely applied friendliness, showing interest in the other persons' welfare in practical ways. Our dealings with people always involve a certain amount of conversation. Therefore, in learning the knack of getting along with people, make sure of cordiality in speech. An effective rule is

to avoid monopolizing talk, and encouraging the other person to open up. You must not only be a good listener, but must find ways of indicating your appreciation of what the other person has to say. A wit once observed : "A gossip-monger is one who talks to you about others, a bore is one who talks to you about himself, and a brilliant conversationalist is one who talks to you about yourself."

Show Tact and Appreciation : Be careful not to demand credit for your own good ideas. Be content rather, to have your own ideas accepted even though someone else may take the credit for them. Here again we see the underlying principles of unselfishness and self-effacement, both essential to good personal relationship.

Tact has two components: the ability to appreciate other person's point of view and the restraint in defending one's own opinions as superior. Every person likes to hear sincere words of appreciation. When you wish to bring another person pleasure, make a pleasant remark indicating that you appreciate him or that you recognize his good judgement. However, in expressing words of appreciation, make sure they are sincere. But by all means avoid flattery, for it is a form of dishonesty, a means of gaining favour under fake pretences.

Evaluate Yourself Correctly : Learn to evaluate your own personality properly. Learn to accept yourself at face value. Do not overestimate nor underestimate your personal assets.

If you judge yourself to be more smart than you really are, others will consider you a bluff and brush you aside. If you underrate yourself by always apologizing or by indicating a lack of self-confidence, others will tend to agree with you and not prize your friendship as they should.

You must not be hasty in evaluating yourself but must consider many factors (accomplishments). You can also judge your personal qualifications by observing the kind of persons who seem drawn to you. When your friends are cultured, honourable people, you may assume that you belong to this group, else you would not be welcome among them. If on the other hand, you find that those who seem drawn to you are persons of inferior standards, take this as a warning that you need to cultivate other traits of personality and character, those which would stamp you as a person of higher calibre.

Once you have arrived at a fair appraisal of yourself, you can go about your usual activities in a matter-of-fact way. Do not be easily swayed by criticisms or by compliments.

When you have learned to place a proper evaluation on yourself, your general demeanour will cause other people to agree with this evaluation. If you have talents, use them appropriately and others will appreciate you accordingly. If you have capacity for leadership, accept responsibilities as these are offered to you, but do not force yourself into the limelight. If you do well in the tasks which come your way, greater opportunities will be forthcoming.

Avoid the influence of moods, both your own and those of others with whom you deal. No one enjoys dealing with a moody person. You must develop the ability to react in a consistent manner so that even on days when you feel disturbed or depressed, your feelings are not apparent to those with whom you deal.

After you have conquered your own tendency to be moody, try to develop tolerance of others who have this problem. Do not take people's antagonism too seriously. Those who hide behind the technique of trying to appear difficult usually feel unsure in their own lives.

17

THE QUESTION OF I.Q.

I.Q. means intelligence quotient—an index of a person's inherent mental capacity.

What is I.Q. ?

A child's mental capacities improve each year as he goes through infancy, childhood and adolescence. Just as a child's physical body grows and develops from year to year, so does his intellect which means his mental capacity—his ability to use his brain to solve problems, to reach decisions and to discern meanings. It is this mental capacity that increases from year to year until the approximate age of twenty. By this age, normally a person's brain arrives at full development and thereafter his mental capacity does not increase. He can still keep on learning ; he can store away more facts ; he can learn to profit by experience and thus to exercise better judgement; but his actual mental capacity does not improve beyond this age. (Some psychologists say it does).

The intelligence quotient is determined by dividing the mental age (determined by means of standardized tests) by the chronological age (the birthday age) and multiplying by 100 (for convenience in expressing). Thus: $\frac{MA}{C.A.} \times \frac{100}{1} = I.Q.$

I.Q. is an expressive way of evaluating a child's progress towards mental maturity by comparing his mental age with his physical age. I.Q. only indicates one's *inherent* capacity for learning, not the *actual* level of one's learning. A person may use, to full advantage, his capacity for learning or he may use only a fraction of it, but in no case can he exceed the limit of his personal capacity. Within reasonable limits, we do not need to be concerned over the differences in I Q. between one person and another, for neither is using his mental powers to his full capacity. Two people, one with a higher I.Q. than the other can, under most circumstances, accomplish the same things. The person with the lower I.Q. may have to work a little harder than the other, but their total accomplishment may be equivalent.

Is I.Q. the Key to Success ? Other factors being equal, a person with a higher I.Q. has an advantage over the one with a lower score. The former, having a greater capacity for learning, can learn more easily and can reach higher intellectual attainments, if he wills, than the person with a lower mental capacity.

But simply possessing a high I.Q. does not, of

itself, guarantee higher accomplishments. In the human personality reside two other factors even more important to success in life than a high I.Q.—a determination to succeed and a willingness to put in necessary effort. Without these, even the person with high mental capacity will fail in life's adventure. But with determination and willingness to expand himself even a person of mediocre I.Q. can make his mark in the world.

I.Q. does matter. But the other two factors are more important.

(Adapted from *Trends in Modern Psychology*)

18

LEARNING TO LEARN

"Practice makes man perfect." (*Bacon*)

Perfection is unattainable in any of the complex forms of human activity without practice. But mere practice however is not enough. There are circumstances when much practice will produce either very little learning or none at all.

There are two types of learning:

(a) Incidental learning
(b) Intentional learning

Reading with no intent to learn would produce learning only after eleven times as many trials as would be required if the intent to learn was consciously present.

The presence of the intent to learn is a prime requisite for effective learning. Any kind of motivation that keeps us conscious that we are seeking to increase our efficiency is likely to be helpful. Competition, which encourages us to compare our own

performance with that of others is an especially good device for establishing and maintaing a strong intention to learn.

Another important supplement to sheer practice is an understanding of the task before us. Students frequently underline what they consider important in the text. But too often they underline almost every line. This indicates that they have not made clear to themselves the exact nature of the task. They hope that they will learn enough, but they do not think over the nature of the lesson. If they did, they would not give equal importance to so many items. They would see the relation of the parts to the whole and see the logical structure. A student reads books in order to acquire information. But he is likely to learn little unless he thinks as he reads, unless he constantly raises in his own mind the question as to what is important and therefore worthy of special attention and what is unimportant and a proper subject for neglect. Rarely, indeed, does one have reason to learn all that is in a book.

But unless one decides on rational grounds what one wants to learn, one will acquire only a few scattered fragments of information which because of their lack of logical coherence will soon be forgotten.

Learning a lesson by going over it time after time while looking at the printed page is not an efficient learning method. One will learn more quickly if one is forced to go through the process on one's own. If the performance of a certain task, in actual prac-

tice, involves the temptation to make some errors, then it is a desirable thing, at least part of the practice, to expose the person to some of the errors. In complex skills, learning consists quite as much in weakening the wrong acts as it does in strengthening the rights ones.

How to Approach a New Book: Begin by reading the entire book as rapidly as is comfortable. This will give one a reasonably accurate idea of the general framework, which in most cases is fairly simple. Then one can go back to the text and pick out and emphasize to oneself the essential ideas An initial perspective can often be gained by reading the first and the last chapters and then proceeding to the middle ones.

Especially in the case of informational learning, a principal cause of inefficiency lies in the fact that the first impression is not adequately supplemented. Forgetting proceeds very rapidly for material that has been just barely learnt. Immediately following reading, there is swift evaporation of a considerable part of what has been learnt. The application of this principle is simple. The time to reinforce the first impression and to cut off the normal process of rapid disintegration is, as soon as possible, after impression.

Method of Reinforcement : There are two important methods of reinforcement. In the case of material that has been read, we may simply turn back to the printed pages and read them over again or we

may attempt, by our own efforts, to recall what we have read.

In most instances, the latter is by far the more effective procedure. It may be well to check the correctness of one's recall by referring to the printed page, but this should be done only after the effort to recall has been made. One reason for the difference between these two methods of reinforcement is to be found in the fact that the second involves the kind of use that one will ultimately want to make of one's knowledge in the examination hall to start with. Therefore, the sooner the knowledge is put to such active use, the better adapted it will be to that purpose.

Another important feature of reinforcement through active recall is that one is forced to put his whole attention upon the facts involved. If one simply reads and re-reads, one's rehearsals are likely to become half-hearted. Skills which involve adjustments among muscular movements are not so easily forgotten as is newly acquired information. It is nevertheless important that each lesson be followed by a reinforcing practice and that the practice be of the best kind.

Conditions of Most Efficient Learning : How long is one to practice at one time and how frequently is one to repeat the practice sessions?

The best distribution of practice varies for the act or material being learned. Unless we are dealing with a very complicated act or a very large body of

material, it is better to have the rehearsal period long enough to enable the learner to go through the task as a whole. If, for example, one is trying to learn a speech which is to take a half hour for delivery, it would surely be better not to curtail the single learning period to less than a half hour. The same principle would probably hold for considerably longer units of material. In other words, if the task to be learnt has any real unity, it is best to preserve that unity by going through the task as a whole rather than through part of it at one session and another part at another session. There are of course limits to this rule.

Later in the learning the intervals may be increased without harm and sometimes with actual advantage. In the main, muscular habits do well with considerable periods between rehearsal, while 'ideational' habits such as poems and language lessons require earlier repetitions for the best results.

(*Adapted*)

19

IN PURSUIT OF HAPPINESS

To a large degree happiness depends on a frame of mind, on a habit of thinking. Persons who cultivate a positive outlook can be happy in spite of circumstances that would cause others to be totally unhappy. Every person wants to be happy. But merely wanting to be happy does not make one so. Happiness is not a commodity to be bought or sold. It is not an inherited trait either. It does not depend on riches, status, power or knowledge, though good health and provision of necessities of life are prerequisites. Happiness comes as a by-product of other activities in life. It comes as the reward of creative living. It does not result from making happiness the primary reason for living, but from living unselfishly, amicably and actively.

Sometimes a person becomes unhappy simply because he indulges in discontent. Be resigned to your life's fortunes, good or bad, and be determined to live successfully, happily, even so. Cultivate the habit of happiness and your life will be full of priceless experiences regardless of what comes and goes.

You should not, however, use an attitude of resignation as a substitute for accomplishment or as an excuse for doing less than your best.

But each person's life includes certain features that no amount of effort or desire can change. It is most unfortunate when a person allows these unchangeable conditions to interfere with his happiness. Nothing can remove the possibility of disappointment; you have to develop the habit of focussing your thoughts on life's joys and priceless moments rather than on disappointments.

(*Adapted*)

20

AVOIDING DEPRESSION

Lack of happiness sometimes results from faulty attitudes, negative values and narrowly materialistic outlook on life. Sometimes unhappiness springs from deep-rooted unconscious mental conflicts, complexes, fears, phobias and anxieties.

But more often than not, occasional or periodic fits of depression and boredom that college students fall a prey to, are usually caused by factors physical in nature. They are as follows:

1. *Insufficient Sleep*: It is easier to be at one's best when one possesses an abundance of energy. During sleep one recharges one's nervous battery and replenishes one's store of energy. When one gets plenty of sleep, one feels courageous and enthusiastic; with a sleep deficit, one tends to be downcast and discouraged, even though things are moving smoothly.

2. *Fatigue*: Fatigue is more than an attitude of mind. It results from a depletion of body's resources,

both physical and mental. When a person is fatigued, even cherished incentives lose lustre and life appears drab.

There is only one logical remedy for fatigue—to build up vitality. Antidote for fatigue is not inactivity. Sometimes a change in activity may prove as important in relieving fatigue as an absence of exertion. Mental fatigue is relieved by physical activity and weariness of muscles may be alleviated by the use of brain.

Generally fatigue results from overwork and sleeplessness (usually near or during the examinations).

3. *Worry or Anxiety*: It consumes nervous energy far too fast and causes depression and listlessness or makes one neurotic, hyper-sensitive and moody.

21

CONQUEST OF SUCCESS

Some people indeed are born with personal advantages. Others are handicapped, some by ill-health or extreme poverty, others by an inattractive appearance or by a could-not-care-less attitude towards worthwhile accomplishments. Many successful persons started out with several handicaps. Now that they have succeeded, they might seem free from all hinderances to success. But if you knew the facts, it would doubtless be clear that they have succeeded in spite of handicaps rather than because they had none.

Most successful persons have put forth the effort necessary to overcome their handicaps. They perhaps have even capitalized on them, using them as aids to success. Once a person has thus found a way to overcome handicaps, he is well on the road to accomplishment.

Kinds of Success: It is hard to define success. In the truest sense of the word that person is successful who lives fully and creatively—who is happy,

who finds satisfaction in life and who shares blessings with those around. Not all can achieve the same degree of success. The only true measure of success is the ratio between what we might have been on the one hand, and the thing we have done and the thing we made of ourselves on the other. Success is not measured, in the long run, by the level of a person's accomplishments, but by the difference between his starting point in life and his ultimate attainments.

A good heredity and a favourable environment, though they are advantages, do not in themselves ensure success. They only provide a good start in life and, therefore, a person blessed with them, should accomplish more in the long run than a person with many handicaps. The individual with a strong physique, a pleasing appearance and a good mind may still squander his opportunities and thus be a failure.

Success is measured by how an individual reacts to his circumstances of life—favourably or unfavourably, positively or negatively. Success thus depends, in large measure, upon factors of the mind, principally upon determination to press on towards the goal in spite of hinderances. But these factors reside within the individual and he alone can be aware of their presence or absence. He alone can cultivate or suppress them. He alone is responsible for his success or failure, in the final analysis.

The Need for Insight: A person must be able to make a fair appraisal of his present circumstances

and capabilities. He must objectively list his personal assets and liabilities. It is just as bad for an individual to underestimate his capabilities as to over-estimate them. Many traits and attitudes can handicap a person. Only as one takes honest stock of oneself and then sets about altering one's personality as may be necessary, can one hope to accomplish in life what one would. This task requires insight—a precious characteristic of the normal human mind. The man who carries the best prospect of success is the one who is best acquainted with the strengths and weaknesses of his own nature.

Your Goal Must be Clear: In addition to having deep insight into his qualifications, it is important to decide as early in life as possible on his long-range goal. The boy who plans to be a scientist can take advantage of all opportunities to improve his knowledge of the subject.

One who does not keep one's goal clear, is in danger of being distracted by passing interests and tempted to spend one's time and energy in ways that do not contribute to one's ultimate success.

(*Adapted*)

22

BEYOND THE YOUTHFUL YEARS—HEALTH AND LONGEVITY

How far can you see into the future? Now you are nearly in the prime of youth—healthy, strong, energetic and enthusiastic. Can you see beyond the youthful years and far beyond them when you would be aging slowly, imperceptibly, in fact, disintegrating? If now you gain some awareness of this phase of life, you will start looking after your health better right from now; consequently you will remain young and healthy for longer time. Your mental and physical capacities will be fully operative deep into your later years, your creative contribution will continue and of course you would enjoy life and its blessings far better. Who would not wish that? But wishing alone could not do. You have to be up and doing straight away. You will have to adopt a new pattern of living to achieve health and happiness for the whole life.

Health and Longevity: Life is progressive. It moves on year by year, regardless of whether the

individual wants it to or not. There is no turning back. With the passing of time, come advantages and disadvantages. Physically, the human body tends to wear out. This takes place at a faster rate if a person pursues a careless way of life and at a slower rate if he consistently follows simple rules of conserving life.

Every human being is endowed at birth with a certain reserve supply of vital energy. The exact amount varies from person to person. The major contribution to this quota of previous dynamic force is made by one's parents through the channels of heredity. Some children are born with plenty of vigour and resistance to disease while others with relatively less.

The person who lives carelessly or experiences serious illness during his life or who falls victim to major, life-threatening accidents, uses up his supply of vital force at a more rapid rate than the person who grows up under fortunate circumstances and who lives carefully, conserving his energy.

During youth and early adulthood, when vigour is abundant and life flows easily, it is hard for person to be careful in the use of his physical assets. Over-work, loss of sleep, and over-indulgence all take their toll. But at this phase of life, the individual is prone to reason: "I would rather live life to the full though it takes a few years off at the end of my life."

But when this same person comes to the late forties and fifties, his attitude changes. Life is still sweet and he chafes under the limitations of reduced vigour and a greater tendency to illness. One who wastes one's vital energies by careless living, reduces one's capacity to live buoyantly in old age. He not only pays the penalty of a shorter life-span, but his personal capacities remain at a lower level.

The enjoyment that one derives from life is related to the amount of energy one possesses. With an adequate supply, one tends to be happy and optimistic. But if through carelessness in one's pattern of living one dissipates one's bank account of vital energy, one will be sickly, moody and uninterested in life. One's mental outlook has its influence on how fast one uses the quota of vital life force. Cheerfulness, courage, faith and good humour all contribute to the efficient use of one's store of energy. The opposite emotions of sadness, fear and anxiety use up energy unnecessarily. A person's outlook on life has an important influence on his state of health.

The Rate of Aging : One's effective age cannot be measured by the number of one's birthdays. Even among friends, one's age is judged by comparison more than by chronology. The rate at which the human body ages differs with individuals. Some are younger at 55, physiologically speaking, than others at 45. And except for serious accidents or major diseases, the person who is young at 55 will live longer than the one who is already old at 45.

There are certain factors that speed up or retard the aging process. One authority in the field states that a young person may vary his life-expectancy by as much as 20 years depending upon his pattern of life. Keeping one's weight at a normal level definitely helps. Over-weight persons become susceptible to many of the diseases which shorten life. Smoking too is harmful. It has been calculated that a packet-a-day smoker pays the price of a seven year shortening of life.

What to eat, the quantum of rest, sleep and exercise are points of details and can be decided in consultation with experts keeping in view the individual variations. But one thing is certain. Health of body cannot be separated from health of mind. Your thoughts, your values, your outlook on life, your morals, even manners will have a bearing on your health, happiness and longevity.

Part II

23

YOUR COMPANIONS, OPPONENTS, RIVALS, AND ILL-WISHERS

There is a verse by Ghalib :

اپنے پہ کر رہا ہوں قیاس اہلِ دہر کا

All of us tend to think that way. This seems to be human nature. A nice person unwittingly thinks that every body is nice and honest like himself and behaves accordingly, whereas a crook takes the rest of the world as a gang of shrewd crooks as he himself is and consequently deals with people on that assumption. Both are in the wrong. However a fair-minded and kind-hearted nice person suffers more and loses more in inter-personal relations than a dishonest but shrewd person does. Why? The reason is obvious. The good man is generally more off the mark in his estimate than the other. The hard fact is that evil is evil. There is no denying the existence of ill-will, malice, jealousy and even active hostility in this world of imperfect human beings.

If you are good, honest, talented and hard work-

ing or holding some important position now or are likely to rise higher in the future, you are bound to come across four groups of people as follows :

(a) A few who respect and admire you.

(b) Some who compete hard against you, but desist from hitting you below the belt.

(c) A large number of persons jealous of your attainments may consciously or unconsciously try to let you down and might be secretly pleased to see harm coming to you. But they would do so most insidiously while openly professing to be your friends and well-wishers.

(d) A fourth group, small in number, but a dangerous one would be actively hostile to you. Driven by grudge, ill-will and malice against you, would stop at nothing and do their utmost to unnerve you, harass you, if you do not toe their line. They would consistently malign you, blackmail you and accuse you of fantastic vices and malpractices. So whether as a bright student in the college or occupant of any prestigious position in the civil or the defence services, the problem of facing petty jealousies, rivalries, ill-will, malice, etc will be there, as it has always been there in some form or the other.

Because evil is as much a reality as good; you must take account of it. You must be conscious of its presence and its designs. There are scores of good people but by and large they are only passively good. However you would not find a crook who is passively bad. He will always be up and doing, active, assertive, pushing, designing, scheming the whole time. Beware of him. Being good does not mean to be ineffective and stupid. The Holy Prophet has said: "A believer is not stung twice from the same hole." Why should an honest person be so weak, apologetic, docile or spineless that some unscrupulous fellows can give him worried days and sleepless nights? There is no earthly justification for that. But in actual life it has been often observed that an honest person, more often than not, is either taken unaware when confronted with evil or fails to cope with it, which in fact means failure of personality. Some people do very well in comparatively less responsible positions. By their hard work, devotion to duty, integrity, knowledge, and professional competence, they immensely impress their superiors. But when they are given a position of prestige and power, and the storms of opposition start threatening them, they are not able to hold their own. They cannot weather the storm. On discovering that some people bear ill-will towards them and are intent on harming them, they feel frustrated and depressed and endure intense mental strain and emotional distress. This inevitably affects their efficiency too.

Let us analyse the situation step by step. Why

does an honest fellow feel dismayed and frustrated? The reason may be his simplicity or naivete. He feels that since he does not bear anyone ill-will or malice, since he does not indulge in spying and maligning and does not wilfully try to harm anyone, why should anybody else be inimical to him. This is very simple logic. But the world is mostly inhabited by human beings who are the creatures of impulse. Even the conduct of the best of us is not always governed by logic and reason. Human behaviour is mostly coloured by unreasonable emotions, preconceived notions, untenable prejudices and irrational fears. This fact has to be kept constantly in view even though honest and straightforward people tend to overlook it. What is alien to their own nature they presume to be alien to others' nature also! It is admittedly difficult to understand people who are qualitatively different from you, in values and in ways of thinking and feeling.

This point brings us to another handicap from which well-meaning people suffer due to their upright upbringing and education, which does not prepare them beforehand to tackle the problem of evil in practical life. They are blessed with well-adjusted parents, fair-minded teachers and good-natured play-mates and friends. Their reading material and contacts with the media of information have often been controlled. As a result of this protected environment they have not come into contact with evil nor developed immunity against it. If the players are going to play their final match on a rough ground and in foul weather, let them have a fore-

taste of it when they are being trained for the final round. The moral is that education must prepare the pupils for playing the game of life in all kind of weather and on all sorts of grounds and teach them how to fight evil when it comes their way.

Next is the problem of evil itself. Why do so many people behave so badly, dishonestly and maliciously as they do? It is a complex question. There are socio-economic reasons for it. In a capitalistic society, there is a premium on personal profit-motive which amounts to accepting selfishness as the motive of life. Ruthless competition at the inter-personal level is only an offshoot of a philosophy of life which is fast eroding traditional stabilizing social values and fundamental goals of life as embodied in the ideology of Islam.

Let us approach this problem from a scientific angle. The great law of biology is self-centredness in the struggle for self-preservation. Somehow, very early in the process of evolution, the most primitive living organism, the warring selfish entities, called the cells, learned that if they combined to form a more complex organism, they would be better off. Somehow they worked out mutually cooperative rules. Each cell was serving its own purpose, which was to keep on existing; but each was also serving the purpose of the other. Thus cooperativeness ensured the continued existence of each organism. The principle of altruistic selfishness came into being.

Great laws work at all levels. There seems to

be a natural self-centredness in human beings too. Each of us, as an organism, is impelled to preserve its identity at all cost. However if in human society, this built-in selfishness is not modified or controlled, it leads to dangerous social consequences and is detrimental to progress as a whole. Selfishness is eventually self-defeating. It isolates the organism from its kind, creates tension within and outside and generates fear, hate and hostility to the detriment of the whole community. It is a pity that what cells have learnt, man has not fully learnt so far. Till such time as all of us really learn to cooperate and learn to cultivate good-will for all and malice for none, the problem of evil will be there and has to be tackled as best as we can. The following suggestions may be helpful:

(a) Exceptional intelligence and talents, superior attainments and prestigious positions are bound to arouse petty jealousies and rivalries amongst evil-minded people around you. Do not give them undue importance; learn to live with them. It is a part of the game. Above all learn to be modest and humble i.e., adopt a low profile. An overbearing or even highbrow attitude fuels jealousies and arouses hostility. If you have anything superior about you, be genuinely grateful to God and do not make a show of it. It is His gift to you; hence be kind to His less-gifted creatures. If you are genuinely kind and helpful and self-denying, most of your

companions would cling to you as grapes cling to a stem.

(b) But it still leaves you with the problem of dealing with malice and ill-will of some of your college-mates or colleagues and of those who actively dislike you for one reason or the other. Liking and disliking is a mental activity. Try to understand the behaviour of those who intensely dislike you. Why do they do so? What is their motive behind hating you, behind trying to harm you? Analyse their behaviour as well as your own, objectively. Are you quite sure that so and so really dislikes you? Have you any tangible proof of his hostility? Could it not be a case of imaginary misunderstanding? Is there anything in your own behaviour and attitude which annoys him or others at the interpersonal level? If after exploring the answers to these questions, you are sure that it is a case of evil, pure and simple, then stick to your principles and do not compromise. A policy of appeasement would not help. It would be taken as a sign of weakness and would encourage further intransigence. Steadfastly face the situation but do not provoke your ill-wishers nor aggravate the situation.

Fierce opposition is not without a silver lining. According to Iqbal even hostility has its positive

aspects. In the first place, it is a clear proof that you are doing your task honestly. Hence strong opposition from vested quarters is but natural.

In his long Persian poem 'Secrets of Self' (اسرار خودی), Iqbal has touched upon this point in the form of a story. Once a young man from the city of Maro called on the great saint, Ali Hajveri, and complained of cruelties that his enemies had inflicted upon him. He said: "I am surrounded by ruthless enemies. My life is like that of a glass amidst stones. Teach me the way, O saint, to live amongst enemies" Hazrat Hajveri replied: "Get rid of the fear of enemies. You are a sleeping power; wake up. When the stone thinks itself glass it becomes glass and gets broken". Your enemy is in a way your friend. His presence is a source of excitment in your life. The one who knows the secrets of self takes one's powerful enemy as boon from God. Any enemy is as essential for you to bring out the best in you as the rain is for a farmer's harvest. He spurs you into action, urges you to make further advancement.

Iqbal believes in the philosophy of struggle. Hence he has highlighted the beneficial role of opposition engineered by an enemy.

Similarly in one of his essays in *Tahzibul Akhlaque*, Sir Syed Ahmed Khan, too, has highlighted the useful role played by our enemies. He states that our enemies in fact do us a favour. They criticize our failures and shortcomings outspokenly which our friends and sympathizers hardly do. Our enemy is

wilfully out to expose our weak points. Of course, he exaggerates, but what he says may be true in substance. He keeps us on our toes. He makes us cautious and careful. He does not let us relax. Sir Syed also quotes the Greek historian, Plutarch, on the advantages of enmity.

So the essence of this long discussion is that jealous opposition and hostility are inseparable from life's game. Evil is very much there in the world. Hard working honest people like all incumbents in positions of authority, had better take a serious note of this unpleasant reality and be mentally prepared to face it boldly and intelligently. But they should not be obsessed with the idea of hostility either. They should not allow such negative things warp their outlook on life. Let good-natured people be wise and strong as well.

24

ABILITY TO RESPOND

Ability to respond implies ability to make a correct response to a situation i.e., if you hear a sudden loud noise, you shrink back; if something flies into your eyes, you blink; if something slimy or prickly touches any part of your body, you automatically withdraw that part. These are examples of motor responses to stimuli. They are automatic. You do not have to think about them. If you are fast asleep, and somebody gently pricks your palm or sole, you tend to withdraw it, without even waking up. Similarly your bodily responses to hunger, thirst, threat to life, or urge to mate are natural or instinctive—that is, your responses to these feelings or states and situations are carried out automatically. You do dot have to think about them, nor have you to learn these responses. You make them as you breathe or sleep.

Ability to respond is something different from these automatic sort of responses. Responsibility is not the same thing as the ability to respond. Ability to

respond implies the ability to make *appropriate* response to a situation. It may be a simple social situation like meeting a stranger or intricate political situation like conducting peace negotiations. It may be a complex military situation that may face a commander in his command bunker or an administrative problem in his peace-time office.

Such situations, big and small, crop up all the time; you may have to play a tabletennis match and appear before a Selection Board; you may have to choose a ready-made shirt and pass the final examination; you may have to deal with brothers and sisters and have to get on with your juniors and superiors in the command chain.

So situations are there, facing us everywhere throughout life. An orderly has his set of relatively simple situations which he has to respond to; the commander's situations are naturally more complex.

Even if the situation is the same, for example speedy advance of enemy forces, commanders of the same rank may not make the same ideal response, because the ability to respond may be different from one individual to another. The classic example is that of Alexander the Great and his COAS, Parminos. The occasion was the invasion of Persian Empire. Darius had offered favourable terms for truce. Old Parminos was tempted to seize the opportunity and quickly accept the offer. So were the rest of the senior staff officers. Discussion started. Alexander was not convinced. Finally Parminos said: "If I were

Alexander, I would accept the offer."

"Yes, I too would do, if I were Parminos," quietly retorted Alexander the Great, and subsequent events proved that he was right. The difference in the responses of the two generals was the difference between their ability to respond. Alexander was greater because his ability to respond to military situations was better.

Ability to make an appropriate response is a highly complex ability. It is the result of knowledge, experience, maturity and character, blended together. Ability to respond is the end-all and be-all of education.

As no two situations are exactly the same, your response cannot stay the same. It has to be modified to suit the ever changing pattern of situations. Ability to respond has to be deliberately cultivated and nourished. It will not come to you automatically with age, class, or seniority and rank. You should know how to develop it and you should have the *will* to do so.

The greatest problem in life is how to live it successfully, how to make the most of it, to achieve ideals. Education is, in fact, a preparation for life, and developing the ability to respond correctly to situations is the crux of this preparation for life. Education has some short-range objectives e.g., passing the examination, acquiring some skills, discipline etc; but the long-range objective, the real

objective is to become a better human being in all respects. You have to go as close to the ideal of *Mard-e-Momin* of Iqbal as possible. Your short-range objectives are worthy of achieving, but the real test is striving for the long-range objectives. As Browing says:

> "Oh, but a man's reach must exceed his grasp,
> or what's a heaven for?"

25

DISCIPLINE AND FREEDOM

Discipline is a much misunderstood word. Children think that discipline means not being allowed to do all that gives them pleasure; young people think that discipline means avoiding all that is attractive and beautiful in life and some old people think that discipline means the crushing of all natural desires, which according to them, are evil. In point of fact, all these interpretations of discipline are incorrect; real discipline stands for none of them.

The word 'discipline' has the same root as the word disciple, and literally it means 'learning'—learning to make proper use of one's native impulses and capacities. It does not imply the crushing of natural urges, because natural urges or impulses are the basic raw material of human nature, the real sources of its energy. We cannot afford to destroy the very spring from which the power flows.

Childhood and boyhood is the time when we should learn or be made to learn how to make proper use of our emotional tendencies, as we learn to use our limbs, muscles and mental powers.

In the ultimate analysis, discipline means a system of regulating and directing our impulses to ensure proper development of our personalities. This is also nature's way of doing things. Discipline is there in the human body too. For example, sympathetic nerves ensure the heartbeat, but para-sympathetic nerves regulate the beat. Another example is the cortex – the upper grey layer of human brain. If the lower lobes of the brain are the seat of impulses and release powerful waves of emotional energy through certain glands, the upper layer—the cortex, serves as the guard. Cortex is the control centre to ensure that the nervous energy is properly used in the service of the whole personality. Animals do not have to control their energies. As their mind is set instinctively, their brain is without a developed cortex. A child at the age of two is unable to control his impulses because his cortex at that age is underdeveloped.

Discipline helps us organize our personality so that we can then go forth to meet the demands of life.

By discipline we also give greater freedom not only to the personality but also to the native impulses, for in directing them we are not repressing them but giving them freedom of expression without conflict.

Next comes the question of 'freedom'. But what do we mean by freedom. Freedom for what? Freedom can be of two kinds :

(a) Freedom for our native instincts
(b) Freedom for our personality as a whole

Freedom for impulses means to do what we like. But is it possible or even advisable? Can we really do it? Apart from social and moral considerations complete freedom of action does not work. After all, as pointed out earlier, nature has developed a cortex of the brain, whose main function is that of judicious inhibition. Yet there is another consideration if primitive impulses are given unbridled freedom: they will clash with one another and with the good of the personality as a whole. If the impulses are strong enough, they will nullify the will power.

So being free means not freedom of the impulses to do as one likes but freedom for the personality as a whole. This means that the personality should be free to pursue its ends unhampered, both by uncontrollable impulses and complexes. This is the real meaning of 'freedom of will'.

It is only by discipline that we have the freedom to achieve our ends. Therefore, discipline is necessary to true freedom.

If a child wants to be free to play with other children, he must be socially disciplined. If he has his own way and does not observe the rules of the game, they would not let him play with them. He will be isolated, unpopular and unhappy.

Social life demands discipline and if we are free to take advantage of communal life, we must recognize the rights of others and our obligations to the community. If we do not want others to snatch from us, we must not snatch from them. It is the law-abiding community whose members have the greatest freedom.

There is no antithesis between discipline and freedom. They are not opposite but complementary. Both sustain each other. You can not enjoy freedom without discipline and vice versa, you cannot have discipline without freedom.

Just as discipline is necessary to freedom of personality, so freedom is necessary to discipline. An act is not truly moral unless we are free to choose, to do the wrong as well as the right. This is no less true with young people.

The only worthwhile discipline is self-discipline and for self-discipline a person must have freedom to choose. If a boy is always made to do this or that he cannot learn self-discipline, and when he goes out into the world he would be hopelessly at sea, the victim of every wave of temptation or wind of adversity.

There is, therefore, a true and a false discipline. The false discipline crushes and represses, while true discipline controls and directs. The former leads to rebellion or mental ill-health, the latter gives freedom, both to the personality which uses the native

impulses and to the potentialities thus used, and makes for both efficiency and happiness.

To put it in a nutshell, freedom and discipline go together. You cannot truly have one without the other. Virtue and mental health and efficiency all depend on the way we use the capacities with which nature has endowed us. Learning to do this is real discipline.